833 753 684 which has a strong resemblance to sleeping sickness. (1) One of its

> 1. It is not sleeping sickness itself, however, for that disease seems formerly to have been unknown in this area.

symptoms is a weakness of the lower limbs. Instances are cited of individuals who were unable to resist their passions and were punished in this manner. Apparently only the woman dies. As soon as her family discovers that she is stricken, the guilty woman denounces her accomplice. The latter is held responsible and is required to pay a heavy indemnity, which may amount to several dozen copper rings.

833 751 Here as in many other situations the Nkundó have found a way to avoid the danger. There is an antidote (nsengó), and it is water (bàsi bale nsengó ɛâ bombilɛ). Thus those who are unable to control their aroused passions during the day, satisfy it in a shallow stream.

833 753 The fear of bombilɛ has been greatly shaken [93] by colonization. If we are to believe the natives, foreign soldiers are responsible for this change also. But the behavior of the latter could not completely destroy the ancient feeling, probably due to a natural shame which makes them seek darkness and privacy for acts of this sort.

833 [515] [842] After intercourse a native woman usually gives herself a douche. She does so for the sake of cleanliness. It often happens, however, that she does not wait long enough before doing so, and thus she neutralizes the effect of the intercourse. This is chiefly a matter of carelessness. Nevertheless, under certain circumstances she may use this means to prevent conception. (1)

1. See Chapter X, Article I, 2.

833 826 According to my informants, some women have constitutional abnormalities which repel men. As everything readily becomes public, such flaws are quickly known after marriage, though not quite as readily beforehand. Actually love can -- and often does -- cause them to be overlooked. But after the first ardor has cooled, such a situation may become a threat to the stability of a marriage. When quarrels

776 942 [791] women receive other signs: an unexpected obstacle in the form of a stone, a stump, a root, the capture of a tree frog which comes and jumps onto the shoulder, etc

A spirit loves and protects only a child he himself has given. He abhors and hates to the death the living gifts of his fellow spirits. If there are several bilímá in the vicinity of a single village, however, the Nkundó explain the absence of the usual rivalries by considering them as related; one is the husband, another the wife, others the children; that is why they do not oppose each other.

776 943 Thus an elímá is hostile to any fetus not of his creation. Nevertheless, his spiteful action only begins at the end of several weeks, and even then the pregnancy must have gone far enough to be visible (jɛ̌mi jɔ́kɛla isómbá) Does it take time for him to obtain evidence that the fruit in question is undoubtedly his own gift?

In any case the consequence of this belief is that a woman who has been pregnant for several months cannot long [472] reside in foreign parts, and one who, after conception, has accompanied a husband who has gone to work elsewhere, returns to her village to complete the last period of pregnancy and to deliver.

[751] However, there is an antidote (nsengó) against this murderous action of the spirits. It may be obtained from a person who knows the recipe (this person is not the nkanga or "doctor"). The protective compound is wrapped in a bit of cloth and, by means of a thread of fibers from the lokósá creeper, is tied in the middle of a rope braided with the fibers of the ikuluyaɛ́ndé bush, which the threatened woman ties around her hips. (1)

[114] [115] 1. These data on the subject of the elímá is diametrically opposed to the ideas of Father Schebesta (Vollblutneger und Halbzwerge, p. 241, and W. Schmidt, Der Ursprung der Gottesidee, Vol. 4, p. 322), based on the word of his interpreter, Bern. Bongonga of Boúlama (Bombwanja) (now deceased), who was

853 an ordeal or ask a magician's judgment or a magical practice to
857 reveal the culprit. The culprit who is discovered is not subject to any social sanction; he is punished by the ordeal itself or the spell cast against him.

[684] If the mother's adultery is proven through her having been caught in the act, her seducer is considered guilty. He must pay the death indemnity (20 to 30 copper rings). The woman is not at all involved as far as society is concerned; it is a matter between her and her husband.

757 In order to prevent any harmful effect on the child, the
854 Nkundó resort to a potion called bondandota, which will be explained in [479] the next article, 3. "Medication" by scarfication might also be mentioned. This therapy is applied to the parents as well as to the child. If the father is wealthy, he invites the wife's family to come and perform the operation themselves. As in all comparable situations, the invitation is accompanied by the handing over of a pledge, and farewell presents (belingako) are given at the end of the visit. In addition the wife very often goes to live with her parents for some time after her seclusion in order to increase the efficacy of the treatment.

843 The sanction incurred for a violation of the secondary
[684] stipulations is less serious. For instance, the pregnant woman suffers from violent migraines, which often cause fainting and sometimes make delivery very difficult; thus they can even cause death. The husband is seldom bothered by these headaches. But he takes great pains to faithfully observe the law in order to spare his wife such painful consequences and to avoid the death of the child being born.

Apart from sexual abstention and the rules connected with it, the couple are also subject to various prohibitions which are clearly based on superstitious ideas. Thus:

1) They must neither go down into a well nor dig the earth. The woman would die, for it is as if they were digging her grave.

2) They must not carry anything together with another person, for that is how corpses are carried, and such carrying would be the cause of death, through imitation of the woman's funeral procession.

862 does not really stop nursing till it is about two years old, and sometimes two and a half if it has a weak constitution.

Weaning is not accompanied by any ceremony or feast. In order to break the child's habit, the mother smears her nipples [824] with the sap of the liféte fruit (a kind of small sweet pimento or eggplant) or with a pimento-pepper extract (imbénga). Sometimes she leaves the child with some relative (daughter, sister, etc.) for a time [498] while she lives elsewhere.

As we have seen above, after weaning, the ekelé-bokeka period comes to an end for the mother, and her infidelities no longer have repercussions on the life of her child.

[853] 8) If the mother dies while the infant is still being nursed, [823] the task of nursing is turned over to some woman who is disposed to undertake it even a Botswa, and there always is one. After the child is weaned the woman is suitably recompensed. The use of [235] goat's milk is unknown.

854 9) Young children frequently suffer convulsions. This illness ●751 is thought to be caused by hawks, and for that reason it is called [853] mpulú (bird). The Nkundó try to prevent it by hanging an amulet around children's necks; it is usually the clavicular triangle of a hen's carcass. In addition they know a remedy whose purpose is to strengthen the nerves: the child is laid on a mat stretched out anywhere on the roof of the hut. An eyewash (bolóf) is prepared from the sap of leaves from the litóyansombo bush and extract of mbólé (fruit of the bosoombó). Using a leaf shaped into a horn, a few drops are put into the child's eyes. Then the father or some other relative pulls out the mat from under the child and lifts it several times, shouting: tá tá tá.

856 10) No special importance is attached to teething. But a child whose upper teeth come in before the lower ones (a defect called ingondo) is considered abnormal. Therefore he is forbidden to eat the first fruits of hunting or fishing in an enclosure (mpao), lest the latter lose their productivity.

845 [202] The event is announced by the usual signal, but the signal is doubled or, if the children are of different sexes, the signal for each sex is given once. It is followed by the dance beat: two [535] or three long and two short.

845 778 The next day the father's relatives go outside the village, preferably to a crossroads. On each side they plant a stalk of lokɔ́kɔ́lɔ́kɔ́. All around the stalk they spread a little heap of small branches and various leaves called jŭké. It is a sign and a place of benediction and good fortune. Each passer-by stops, picks two leaves, places one on each pile, spits on it, and says swá.(2) Then

2. Onomatopoeia for "spit."

they clap hands and twice sing out, yelí yeye. Such behavior brings the benediction of the twins upon a person's journey, his undertakings, his marriage. The umbilical cord as well as the placenta and membrane are buried under the heap.

845 302 [386] Every morning the mother and father draw two stripes with kaolin on the middle of their foreheads and on their arms, above and below the elbow. They do the same to the twins. (3) They

3. Sometimes a double stripe is added at the temples The kaolin may be used pure or mixed with the red paint called ngɔ́la.

continue doing so until the child is weaned. If after that time one of the children falls ill, they begin again treating him in this manner until he is cured, taking care not to omit his brother, lest he too fall ill. For while these designs are signs of joy, they are ● [751] above all a prophylactic measure against children's fever (ikútswáki), [502] called wăsanyi when it occurs in twins or in a child following them, and manifests itself chiefly by tumors of the head and face.

845 551 Twins are invariably called Mbɔ́yɔ́ and Bokétu, names given to the first born and the second respectively, whatever their sex. The Bombwanja (like the Ekonda) use the names Mbɔ́ɔ́ and Mpia, respectively. The mother takes the name of Ămbá.